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THE JEWISH THEOCRACY AND LAW OF RETALIATION.

THE idea, apparent in the letter of the Word, that the Jewish government was a theocracy, has been to some a source of very great, and not unreasonable, perplexity. To a thinking mind, unacquainted with the harmonizing light of the internal sense of the Word, it presents some of the most serious difficulties in the way of one's efforts to establish a rational faith in the Divinity of the Word; for out of this idea arise some of the broadest, and seemingly most vital, of the apparent inconsistencies of the inspired volume. The stern unmercifulness of the Jewish civil code; the bestial cruelty of their practices in warfare; the gross immorality of their conduct to other nations, as they appear in the letter,— all, apparently, under Divine direction,— are in broadest and most radical contrast to the pure and gentle precepts of the New Testament, which is a part of the same Divine Word, and to the practical example of the same Divine Being, while incarnate on the earth.

Passing briefly over the general subject of the Jewish theocracy, we will consider the particular difficulty arising out of one of the features of the Jewish civil code,— its *law of retaliation*.

Upon the general subject it need only here be said, that the Jewish government was, in reality, not a theocracy, in

any other sense than all government of men is theocratic; that is to say, the Lord's Providence is equally operative in all human governments as it was in that of the Jews. The great difference is, that, whereas commonly the Lord works in the affairs of men silently, and unseen, in their case — for purposes of revelation — both the positive and the permissive dispensations of his Providence were alike declared and manifested. Among the Jews, to a great degree, he wrought openly and visibly. The Lord is in all governments of men,— from the highest heaven to the lowest hell. And he is the Author of all that is good, but not of the evil, in human governments. He, however, regards always the freedom of the human will. The evil that a man, or a nation of men, is bent upon doing, he, in his tenderness for their freedom, permits; but so directs its course as to make it work, as far as possible, for the ultimate purpose of all his beneficent providences,— the universal good and happiness of men. Thus did he permit the Jews to do the abominations they were bent upon. So he permits the wickednesses of other nations; but he was no more the Author of the evil in the one case than he is in the others. And if the invisible workings of his permissive providence were always as openly manifested and declared, all human governments would appear alike theocratic.

But it may be said these so-called Providences often appear as commands to the Jews. It is true; but a rational and well-disposed mind may gather, from the general light and tenor of the Word, in what spirit the commands are given. It is as if the father of a wilful, headstrong son, who has attained the age at which he must be led by reason, and cannot be forced to do right,— seeing that all remonstrance and warning as to the character and result of an evil course he is bent upon are of no avail,— says, at length, in effect, "Go, then, do as you purpose; and learn by experience what you will not take from a father's counsel." Is the father the author of the evil he permits his erring son to do? No more was God the Author of the evil he permitted to the

rebellious Jews. It is one of the apparent and not real truths of the letter of the Word.

And so with the Jewish penal code, and its law of retaliation. Considered as a civil law applicable to them, it was, like the similar laws of other nations, a permissive adaptation of a universal spiritual law to their evil condition. Just as was their law of divorce, of which the Lord said to them: "Because of the hardness of your hearts, Moses suffered you to put away your wives; but from the beginning it was not so."— MATT. xix. 8.

We have referred to the fact, obvious to every mind that acknowledges an overruling Providence, that the Lord governs in all the affairs of men, from the highest heaven to the lowest hell. But his government necessarily varies, in adaptation to the different capacities and states of men; or, to speak more exactly, it appears to vary. The actual difference is in the men. The principles are the same, that is, the *laws* of Providence, by which he governs the heavens and the hells, and the mixed societies on earth and in the world of spirits. But men are differently operated upon and affected by them, in proportion as they are in favor with, or in opposition to the law; or, in other words, according as they are themselves heavenly, or infernal. The essence of the Divine law is love, which desires the universal good of men. Its form is truth, by which that good is effected. If a man be *in* love, so that *he* desires the good purposed by the Lord's Providence — the good of his fellow-men — then the essence of the law is in him, and the law itself, or the truth of the law, is the light of his life, and the source of unspeakable blessedness to him. But if he be in self-love, and so an enemy to the general good, the law is to him a restraint and barrier,— if need be, a punishment, to guard and defend the general good. This different operation of the Divine government is reflected,— is in fact operative, in all human laws for the repression of crime. The object of every criminal law is public security and happiness,— in short, the general good. It is no restraint upon the free-

dom of the good citizen. It rather embodies and secures his freedom, and he rejoices in it. But to the enemy of society it is a restraint and punishment.

But this punitive operation of the Lord's government over human societies is never direct. It is always permissive, and is effected through human agencies; that is, through the agency of spirits, as to the internal, spiritual punishment; and through the agency of men, as to the natural, outward penalty of the offended law.

In the light of these principles, let us consider the Jewish law of retaliation.

That law is chiefly embodied in the 17th to the 21st verses of the xxivth chapter of LEVITICUS: "And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbor, as he hath done so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him. And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death." And in the xixth chapter of DEUTERONOMY, 16th to the 21st verses, it is enjoined: "If a false witness . . . hath testified falsely against his brother, then shall ye do unto him as he had thought to have done unto his brother. So shall ye put the evil away from among you; and those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; — life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

This Divine law — for it is a part of the Word, and is in the form of a command to the Jews — was apparently set aside by our Saviour, in his Sermon on the Mount. He says, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil." (MATT. v. 38, 39.) The question has arisen in some minds, and has not always been found of easy rational solution: "How are these so different injunc-

tions, coming from the same infinite Being, 'in whom is no variableness, neither shadow of turning' (JAMES i. 17), to be reconciled? the first, a law of retaliation and vengeance; the other, a law of forgiveness and love?"

The truth is, that the Saviour's merciful injunction was not in reality an abrogation but a fulfilling of the law. Sufficient consideration is not always given to the emphatic declaration, at the outset of the Lord's comments upon the law as given by Moses: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil." (MATT. v. 17.) And most of the precepts which he utters, in his remarks that follow upon the Mosaic law, are very obviously an additional enforcement of the letter of the law, by bringing forth its spirit. This is remarkably true of what he says upon the law of murder, and of adultery: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is rashly angry with his brother, shall be in danger of the judgment. . . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart." (MATT. v. 21, 22; 27, 28.) Even the Pharisees obeyed the letter of the law most scrupulously. He would have his disciples do this, and more; "for," he says, "except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (MATT. v. 20.) But in regard to the law of retaliation the Lord's injunction is not obviously a fulfilling of the law, but apparently antagonistic to it. His declaration, however, that he came "not to destroy the law, but to fulfil," applies as much to this law as to the others. How is it, then, that the injunction to "resist not evil" is a fulfilling of the law of retaliation?

As Divine laws these apparently opposite injunctions are, as to their spirit, in most perfect harmony,— in fact the

same. The origin and essence of the law of retaliation is the spiritual law of reciprocation,— the heavenly law of mutual love. In proportion as a man loves his fellow-men, and acts from a living desire to do good, just in that proportion he receives love, and the good or blessedness of love, from the Lord, through angelic spirits who become his inseparable companions, and also from his fellow-men; for every act and effort of this kind there is reciprocation. Thus the more a man loves, the more he receives of love; and the less he loves, the less of love he receives. And this comes from the very nature of love. It is in its nature reciprocal. Thus it is written: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."— LUKE vi. 38.

On the other hand, if a man has no genuine love for his neighbor, or his fellow-men, he receives no love. His thoughts and affections centre upon himself, and he is in a state of hatred and antagonism to others, except as they can be made to serve or contribute to his pleasure. He is in association with evil spirits; and the more he hates, the more they fill him with hatred. For every word and act, even for every cherished purpose of hatred and of wrong, he inwardly receives the evil he does or intends, in the same measure, in his own breast. And this, too, comes even from the inherent law and nature of love. The love in this case is evil love; and this, too, is,— not reciprocal, but, like the love itself, the reciprocity of love is changed to its opposite; it is retaliation. And if a man allows his selfishness, and the passions that spring from his self-love, to go out from himself into acts destructive of the rights and happiness of his fellow-men, and of the security and good order of society, then the same law of love, acting through the agency of men, becomes a law of outward retaliation, by which he is punished and restrained.

In the Jewish code the punishment was always in kind,

and was, therefore, exactly correspondent to the crime, and spiritually to the evil from which it proceeded; so that the outward law was exactly correspondent to, and the ultimation of the inward spiritual law of retaliation, and of the more interior law of reciprocation. The higher law is thus embodied in the lower, and is, in fact, the soul and essence of it; and, therefore, when our Saviour brought forth this inner law out of the letter, which is so different from it, he fulfilled the law, and did not abrogate it. The outward law remains, in general substance and effect, still the law. It is still right and just, and charitable, to repress crime by outward punishments, and so protect and defend the good, the harmless, and the innocent. And, although the laws for this purpose are not now so rigidly correspondent to the crime, they are yet laws of retaliation. Nor is it essentially wrong that criminal punishments should still be, as among the Jews, exactly such as the crime. There is a crude, inherent justice in it; and it is a question of expediency, according to the character and condition of the people governed, whether, and how far, the penal laws ought to be exactly retaliatory. In all governments on earth some of the laws have been so; and, with remarkable universality, the law against the highest of all crimes,—the crime of murder.

In primitive, imperfectly-organized societies of men — of which there are some examples, in different quarters of the earth — the judgment and execution of the law of retaliation is left to the hands of individuals; and to some extent, also, among savage and barbarous nations. It is then the law— if it may be called law— of self-defence, or of private, personal vengeance. This is the lowest and the most infernal form of its manifestation on the earth, because of its fatal consequences to the individual character, by fostering the dreadful spirit that accompanies personal revenge; and because it conduces only to the lowest and most infernal kind of public order,—such order as arises merely from fear; the kind of order that prevails in the hells. But as nations advance in light and intelligence, they come — always under

the operation of the Lord's beneficent Providence, however unseen and unacknowledged — more and more into the human organic form; it comes to be seen that the individual good and individual grievances are subordinate to the common good; the law in the interest of order and of public morality imposes self-restraint upon the individual, and the society itself undertakes the punishment and repression of individual wrong.

It may thus be seen that the law of retaliation is of the Divine mercy; for mercy is the form in which love manifests itself towards those who are more or less in evil. And it partakes more and more of the *obvious* quality of mercy, as societies of men advance more into a state approximating to true order, which is real civilization. And yet, in its application to desperately evil men, the law of mercy will frequently appear as stern, inexorable justice. For mercy cannot screen or be over-lenient to the guilty, because it must primarily regard the common good; and because it is better for the evil themselves that they should, when it is necessary, be even forcibly restrained from such evil acts as are destructive of the common good.

A NEW CHURCHMAN IN THE BRITISH MUSEUM.

No. V.—The Egyptian Lower Galleries.

This, with the exception of the library, is the largest department in the Museum. The monuments in this collection constitute the most widely-extended series in the range of antiquities, covering, as they do, a period of no less than three thousand, while some say of four thousand years, reaching from the earliest times down to the Mohammedan invasion of Egypt, A. D. 640. Their multitude and variety render it extremely difficult to describe or speak of them adequately. To be rightly appreciated, they must not only be seen, but patiently studied. And we must confess, that after eight months of more or less familiarity with them,

they still form to us a surprising labyrinth, a vast wilderness of enigmas and wonders.

They are contained in six large halls or saloons, in the west wing, situated north of the Assyrian Galleries, three of them on the ground floor, and three in the second story, above them, connected by a large stone staircase, also filled with papyri. We enter first the "Southern Gallery," at its southern extremity. After passing the first recess, opening to the right and left on either side, we stop instinctively, as indeed do most visitors, in front of a large dark object placed conspicuously in the midst of the room, as if to arrest attention or invite inquiry. It is most appropriately put thus as a frontispiece to the entire collection. We are quite disposed to remain awhile, according it an attentive examination. For this is none other than the famous *Rosetta Stone*, of which, for these many years, we have heard so much.

It is a block of black basalt, about three feet long, two and a half feet wide, and one foot thick; mounted on a pedestal, giving its upper face an elevation of about three feet, with an inclination like a writing-desk, so that the inscriptions may be conveniently perused and studied. Only the sculptured face is smooth, the other portions of the stone being left in their rough state. The smooth surface is divided into three nearly equal parts by two sunken lines drawn directly across it, the upper portion, containing the hieroglyphics, having been originally a little the largest of the three. The demotic or enchorial text, in the popular Egyptian tongue, occupies the middle space; while the Greek translation of the whole is engraved on the lower portion, all plainly and clearly cut. The characters are not so large but that a good deal of writing is contained in the spaces, an English translation of the Greek text occupying at least three full pages of a good-sized octavo, like Bancroft's or Motley's.

But the stone has suffered some in the lapse of ages, several fragments having been broken off. An irregular portion of the top part is gone, so that hardly more than half the

hieroglyphical inscription remains. The middle space is nearly entire, only a few inches of the upper right-hand corner being chipped off, and so only a few words of the demotic inscription are missing. The Greek portion, also, is very nearly complete, having lost only a few words from the lower right-hand corner, and perhaps a syllable or two from the lower left-hand corner.

As the inscriptions state that a large number of these *stelæ* were ordered to be made at the same time, containing the same texts, to be placed in the principal temples throughout the land, sanguine hopes are entertained that some one or more of these will yet be unearthed, and so a perfect text be recovered. Immediately on its discovery in Egypt in 1799, its importance as furnishing a possible clew to the understanding of the hieroglyphics was perceived, and a cast and two impressions were taken in Cairo, and forwarded to Paris. The stone itself was received in the British Museum in 1802, and the Royal Antiquarian Society of London at once caused copies to be engraved for the use of scholars and disseminated throughout Europe. Then commenced the work of deciphering. It was by no means an easy task. It took seventeen years of prolonged and patient study by a number of experts before the light dawned. They had to pick the lock in order to obtain the key. In 1819, Dr. Young proclaimed his success; but then he had mastered only five figures, of the phonetic values of I. N. P. T. and F. But a beginning had been made, and from that point the work went rapidly on. The stone is rightly placed here at the opening into all the galleries, containing, as it does, the key to all that lies beyond. It dates from 196 B.C., showing that the hieroglyphics were still in use when the septuagint version of the Old Testament was made, and that a knowledge and employment of them did not cease till about, or near, the coming of our Lord.

The monuments are now fairly before us, stretching away towards the north as far as the eye can conveniently reach, through two long galleries, a central saloon and vestibule,

opening into each other and extending some three hundred feet. They are arranged on the sides, with open space enough between to afford a broad passage-way through the centre from end to end. It is not an array of beauty, nor has any attempt been made to reproduce any fancied pleasant effect. In the Crystal Palace, at Sydenham, a hall has been fitted up in the ancient Egyptian style restored, with its highly-ornamented interior architecture, its elaborately-carved columns representing the palm, the lotus and papyrus, with the brilliant coloring of its gorgeous frescoes. Seated within its precincts, listening to the gentle splash of the fountain, and the warbling of scores of caged songsters hung around, you may dream yourself in an ancient palace of the luxuriant Nile valley of three thousand five hundred years ago, and amid one of the delightful scenes so graphically described by their great native writer, Pentaur. But here you will not run any risk of a similar delusion. Everything is sombre, grim, hoary, and desolate. The effect is peculiar. A spirit as of an untold past seems brooding over the place. You naturally hold your breath, joining in with the deep silence of the massive figures grouped, standing or sitting, about you. Gods and goddesses, human-headed and animal-headed, kings, queens, and priests, stare at us in mute gaze, as if in serious mood they would like to know what earthly motive it was that could tempt us thus to set foot within the bounds of their dim and murky domain. As we wander along, between waking and revery, the impression of oldness and unearthliness deepens. They seem like a crowd of beings summoned back from the sepulchres of ages, and gathered together here to receive their doom, or for some undefined or unknown purpose. The size of the statues, and most of the monuments, is colossal. Here are huge sarcophagi, tall columns, sculptured slabs, great sphinxes, gigantic rams and lions, obelisks and tablets. The stone employed in these immense sculptures, whether granite, sandstone, basalt, or porphyry, is always dark, and very frequently jet black; which, as may be easily imagined,

throws an atmosphere of gloom over the entire collection, the "darkness of Egypt" seeming here a realized fact.

The large monuments in the lower galleries have been gathered mainly from a few localities; a few, the most ancient ones, coming from Memphis and Abydus, in Lower Egypt; the larger number, of later date, having been derived from Middle Egypt, the Thebaid, including Karnak and Luxor, Gourneh and Medinet Haboo. To facilitate intelligent study, they are arranged as nearly as possible in chronological order, according to the succession of dynasties recorded in Manetho. Many of them are not in the catalogues, but all have clearly descriptive labels attached to them, that the explorer may have the fullest information before him.

As here displayed, you study them in reverse order, as we have sometimes fancied to ourselves that history might be interestingly perused. The visitor, on entering the southern gallery, approaches the most recent remains, the first recess on each side being occupied by monuments of the Roman occupation of the country, from the capture of Alexandria by Augustus, B.C. 30, down to the Mohammedan invasion, A.D. 640.

In the second compartment we find the next older remains, those belonging to the Ptolemaic or Greek period, introduced by the conquests of Alexander the Great, and the accession of Ptolemy Soter to the throne of Egypt in B.C. 323. One prominently interesting object found here, is a cast of a trilingual tablet, somewhat similar to the Rosetta Stone, though of earlier date, found at San, and bearing a decree of the priests at Canopus, in honor of Ptolemy Euergetes I. and Berenice, B.C. 238.

The manner in which our knowledge of these matters has been recovered, favors, if indeed it does not necessitate, this upward order of perusal. For the latest monuments were the first whose precise date could be definitely fixed; and from these the exploration has been working backward year by year, settling point after point, more and more

toward a remoter antiquity. In the later periods of her history, the priests and learned men of Egypt seem to have puzzled in a similar manner over the questions of their own antiquity; for it is a curious fact, that in some of the papyri found there have been discovered lists of the kings in some of Manetho's dynasties, giving them in reverse order, beginning with the last monarch of the line, and following back in regular ascension to the first.

It is a strange country, this valley of the Nile! Peculiar alike in its physical structure and its moral function in the history of the race. Its geographical features are not paralleled in any other portion of the earth. The Nile itself is distinguished among great rivers, by the persistent directness with which it keeps on its way from the mountains to the sea. The thirtieth parallel of longitude, reckoning east from Paris, crosses the Victoria Nyanza not far from the outlet by which the river issues. Like all great streams, it has its curves and bendings, sweeping now to the right hand, now to the left. In its course it crosses this parallel no less than eight times, and finally enters the Mediterranean by one of its principal mouths directly under it, at a distance of three thousand miles from the place of its beginning.

After entering Egypt proper, it runs in a rocky trough not over twenty miles in breadth. In modern times, when the appliances of irrigation are neglected and agriculture depressed, it is said that even of this narrow territory the tract fertilized by its waters scarcely exceeds six miles in average width. Do we realize always the extreme peculiarity this feature imprints upon the country? A territory six hundred miles long by only six miles wide. If we hang a map upon our wall, eight feet high from top to bottom, and draw Egypt upon it, representing the fertile tract by a stripe of green, we shall have running across it, from its lowest to its topmost edge, a narrow ribband less than one inch in width. And this belt, after having pursued its tortuous course from south to north, like the motions of a gigantic serpent, to which the river serves as a spinal

column, is seen to broaden as it approaches its northern destination, the stream, hydra like, branching out into numerous necks or throats, and emptying its waters at last into the sea through a plurality of heads or mouths.

What wonder that this country, so exceptional in its features, which, instead of being watered by the rains from heaven, derives its fertility from the slime and mud lifted from below and spread over its surface by an inundation, should, in the days of its idolatry and corruption, be employed in the Divine Word as a constant type or symbol of man's sensual nature, and the narrowness and crookedness of the merely selfish and unregenerated intellect. A number of striking correspondences appear combined in its physical characteristics, as well as in many of the habits and manners of the people. A country, nevertheless, which, in the days of its primitive purity, morality, wisdom, civilization, culture, and industry, could afford a conspicuous example of some of the magnificent results these same natural faculties of the human mind may produce when enlightened by Divine revelation, and regulated by the precepts of a sound and healthy morality.

But we must move along in the galleries. The next two compartments contain the monuments of the thirtieth, or last native dynasty, which succeeded in expelling the Persians from Egypt. Here, on a slab of green basalt, is a sculpture of King Nectanebo II., B.C. 358-340, making offerings to a deity; a sarcophagus of Nectanebo I., and two obelisks erected by him, B.C. 378-360. We seem now to have entered the great principal vein of real Egyptian history, and the different groups of the long panorama pass in succession before us.

The two following compartments are devoted to remains of the twenty-sixth dynasty, commencing under Psammetichus I., conspicuous for its encouragement of art, and terminating at the conquest of Egypt, by the Persians, under Cambyses, B.C. 525. Then come the monuments of the twenty-second dynasty, with a few objects of uncertain date.

The Central Saloon is filled with memorials of the nineteenth dynasty, the principal monarch of which was Rameses II., the Sesostris of the Greeks, a race of kings of great power, during whose dominion the Egyptians conquered Phœnicia, and by whom extensive edifices were erected at Thebes. The objects here are numerous and interesting; among them a colossal head and shoulders of a queen, in granite, from the Memnovium, at Thebes.

As we pass into the northern gallery we come among mementos of the eighteenth dynasty, during whose rule their country was in a state of great prosperity. It commenced with the expulsion of the Hyksos, or Shepherd-Kings, from Lower Egypt, while its monarchs extended their conquests into Ethiopia and Asia, rearing great edifices, and enlarging and beautifying the city of Thebes. In the centre of the hall stands a colossal head of Thotmes III., discovered by Belzoni near the granite sanctuary at Karnac. In the central recess of the east side of the gallery is found the famous "Tablet of Abydus," discovered by Mr. W. Bankes, in a chamber of the temple of Abydus, 1818. This slab, as is well known, bears a list of Egyptian monarchs, and has proved of great service in determining the names and succession of the kings of various dynasties. In the same part of this gallery, too, are placed some fine specimens of Egyptian painting, representing Osiris, Amenophis I., the Queen Nefertari, the tributes of Asiatics and Negroes, jewellers at work, banqueting scenes, fowling, and other subjects of ordinary Egyptian life.

The farther we get back, the more doubtful the chronology becomes. The order of the history, and the general succession of the monarchs from the time of Menes, are pretty well settled. But the time occupied, and the consequent date of the earlier reigns, have been matters not only of differences of opinion, but of fierce controversy and dispute. When we ascend beyond the thirteenth dynasty, we are generally supposed to be at sea, with few definite landmarks whereby to determine our historical latitude and

longitude. And yet the twelfth dynasty, preceding this one by many years, are known to have excavated the Mœris Lake, built the Labyrinth, founded the city of Abydus, reared the great fortress of Semneh, and conquered Nubia, or the later Æthiopia. What remains of this dynasty are possessed by the Museum, are placed in the extreme northern vestibule, along with the most ancient sculptures belonging to the institution. Though small in size, they are, in some respects, the most interesting; their extreme antiquity, and the cloud of mystery hanging over them, adding to their attractiveness.

The oldest memorials here are those pertaining to the fourth dynasty, a line of kings, though coming thus in what to us is as yet the morning twilight of history, whose reigns are distinguished by the high civilization that prevailed in their time, who conquered Arabia and built the Pyramids as royal sepulchres. To their age belongs the "Miracle in Stone," the great Pyramid of Ghizeh, built by Cheops or Khufu. Here is a colored statue, belonging to that age, found in a tomb at Ghizeh; and close by are some of the casing stones of the older Pyramids, with a statue of a naval constructor. Many of the other museums of Europe are rich in memorials of this period; while among the oldest of the monuments known anywhere to exist, is a sculptured slab of King Sent, of the *second* dynasty, contained in the Ashmolean Museum at Oxford.

The Egyptologists connected with the institution are usually rather reticent or conservative on the subject of chronology, preferring not to hazard theoretic views, and seldom pronouncing an opinion until it has won well-founded prevalence elsewhere. There is less need of haste in forming conclusions in these matters when we consider the rich materials yet to be explored, and the rapidity with which, almost from month to month, fresh monuments and memorials are discovered. We need not wonder at the space occupied by Chevalier Bunsen, in his discussion of "Egypt's place in Universal History." We do not believe that a

people who have left such a multitude of solid monuments of their existence will forever remain without thoroughly chronologized annals. Our opinion, rather, runs parallel to that expressed some time ago by Mr. Gladstone in a speech at one of the literary societies of London, that ancient history is now like a great dissected map, its broken fragments lying widely scattered, some of them still buried under the dust; but we are slowly gathering them up, assigning them their respective places, and, no doubt, the time will come when the recovery will be complete, and we shall be able to read a connected history of civilized man from the beginning. And in this long chain Egypt will furnish the connecting link which binds the now pre-historic times to the modern and well-known ages.

PROFESSOR PARSONS.

It is now fourteen years, since, on the fiftieth anniversary of the establishment of the Boston Society of the New Jerusalem, Prof. Parsons spoke of himself and others, the surviving founders and early members of that Society, as, having with living torch, run nearly to the end of their mortal race, and being ready to hand on the torch to other and younger persons, whose duty it should be to run as they had, and run to keep the torch burning as, under Providence, they had been able to. The allusion of our departed friend and teacher was to the ancient torch race, in which, as one after another reached the goal, other hands received the torch and other feet ran anew the race. It takes us, through more than two thousand years, to the Piraeus, where, in the house of Cephalus, Socrates, as related by Plato in the greatest of his works, discourses of justice. But more apposite still to the purposes of the occasion is the saying of the great Apostle to the nations, who, likening the Christian life to a contention in the arena surrounded by myriads of spectators, says of himself: "I have fought a good fight, I have finished my course, I have kept the faith." Truly, if we

may be permitted to judge of the life on earth of those whom we have well known here, and who have preceded us to the spiritual world, it may be said of Prof. Parsons, "he has fought a good fight." Fervently we hope that there may be worthy hands to receive the living torch which he carried, and willing feet to run the race so faithfully run by him.

The contemplation of a long and useful life like that of Prof. Parsons is very profitable. "There is nothing which I like better," observes Plato, "than conversing with aged men; for I regard them as travellers who have gone a journey which I, too, may have to go, and of whom I ought to inquire whether the way is smooth and easy, or rugged and difficult." Who that has had the privilege of conversing with our friend will not also say, "there was nothing better in conversation than in conversing with him"? I doubt not this is the thought which comes to us first in thinking of him. What a wonderful master of conversation he was! To me it has seemed that those conversations at which I have been present, in which he took the chief part, excelled anything which I ever read concerning those who may be called the "great conversers," such as Johnson. With wealth of learning superior, as it seems to me, to Johnson's, readiness and quickness equal to his, there was added a brilliant wit to which Johnson could lay no claim, and, above all, a kindness of manner and sweetness of disposition almost altogether lacking in those reports of Johnson's conversations which have come down to us. It is many years since it was my privilege, at the first meetings of the former Magazine Club which I attended, to see there Prof. Parsons, yet I believe no scenes in my life, however recent they may be, are fresher in my mind than those far-off evenings. Evenings they were to be always fondly remembered. There, the centre of the club nominally and really, was Prof. Parsons, (still holding his chair of law at Cambridge,) presiding with inimitable grace and dignity. There, too, were many whom, although we shall not see them again in this world, it will

be a delight through all our life to hope we shall see again in our eternal home. There was Joseph Andrews, enthusiastic, whether the theme of conversation were the lighter topics of art or of literature, or the weightier things of religion as applied to life. There was the Rev. Mr. Hayward, firm and decided in all his opinions. There was the Rev. Mr. Silver, always earnest, ready with his contribution to the matter under consideration, and, although then some years beyond threescore and ten, as youthful in spirit as the youngest of us. There, too, was Sampson Reed, quiet and thoughtful, and speaking always with such readiness, and yet with such force and appositeness, as to present the matter spoken of in a new light and to bring home to each of us his views thereon with convincing clearness. Chief among these, and all of us, was our president, Prof. Parsons. There seemed nothing about which he could not say the latest word. In the deliberations of the club he would pour forth, frequently in a stream of eloquence which one might listen to for hours together without weariness, burning thoughts, illuminated by his study of the Word and of the writings of Swedenborg; he would discuss the most abstruse topics relating to Swedenborg's philosophy, illustrating and defending them by references to history, to philosophy, and to science, as if he were reading from a cyclopædia; and, presently, when the club assembled at the table, he would lead, in the most delightful way, in the conversation adapted to the occasion. There he would enliven and entertain as if it had been the study of his life to do so, with the apposite anecdote, the brilliant witticism, and the ready yet kindly repartee. Those who heard those conversations will doubtless recall the particulars of many of them. For those who never heard Prof. Parsons on such an occasion, I will relate a single observation of his which I well remember. The conversation of the club was upon the character of the scenery of the other world. It was observed by some one that, inasmuch as the scenery of the spiritual world corresponded to the states of its inhabitants, there must be little

fixedness in it, but it must continually change with changing states. "Not so," said Prof. Parsons; "the chief features of the scenery of the spiritual world, representing the essential characteristics of the spirits and angels who live in any society, must be permanent; only the lesser parts of the scenery and of the external world change often, as only the states of the spirits and the angels corresponding to them will change often. I have no doubt, when I am in my home in the other life, I shall see every morning the same river flowing near my house, and the same mountains in the distance. These will be permanent, because my states and the states of those about me corresponding to them will be so."

Such he was in the club. Those of us whose privilege it has been to converse with him with no others present, know what a source of instruction and delight has been forever removed from us in this world. Thus meeting with him, one was, if possible, still more impressed with the depth, readiness, and variety of his learning than when meeting him in company, and obtained a yet higher opinion of his kindness of heart, and realized the entire absence in him of dogmatism and pride of opinion.

But the impression which Prof. Parsons made upon those with whom he conversed, or who met him in this club or elsewhere in public, is not the chief reason for thinking of him as a man of great usefulness. He had a busy life. For more than sixty years he was actively engaged in the affairs of the world, and in many ways. Of him it may be said in an eminent sense, in the language of Swedenborg: "He lived in the world, and engaged in its business and employments." Of his long and successful career as a lawyer in active practice, this would not be the proper place to speak. Nor would it be well to do more than allude to his long professorship, extending over more than a quarter of a century, during which time he not only was a most useful law professor, but wrote many professional treatises of great value, of which that on Contracts has been, next to the great work of Chancellor Kent, probably the most useful, and, in

a pecuniary sense, the most successful, law-book written by any American. These things occupied so much of his time that he might well have claimed that he had done his share of the world's work, if he had done no more. But, to use an observation of his own, "the best work is done by the busiest men." He found time not only to keep abreast of the constantly-advancing science of the law, but to be well acquainted with the most that was doing in science and literature. The last quarter of a century has seen a complete revolution in many sciences. He who learned his physics and his chemistry twenty-five years ago, and who has not taken pains to unlearn a great part of what he then held for scientific verity, and to learn many things then altogether unknown, would pass now for little better than a sciolist in science. Yet, busy as Prof. Parsons was during those years with his professorship, his law treatises and his writings for the Church, he found time to keep along with the advancing wave of science, and to be foremost among the thinkers who were influenced by the new ideas which these last years have brought forward. Not only this, but in lighter literature, too, he was not at all behind, and could weigh the merits of many popular writers of lighter literature equally with the *dilettante*, whose life had no weightier care.

To us, however, it is chiefly interesting to remember what he did for the religion which he loved, the religion which in his youth, when it cost something to do it, he had embraced, and ever after was a devout follower of. The New Jerusalem Magazine, from its earliest volume to its latest, in both series, and the New-Church Magazine, abound with articles from his ever ready and ever instructive pen. Those articles are of various kinds: touching appeals to the heart of man to live the life that leads to heaven, exposition of doctrine, discussion of abstruse subjects, and controversial articles. All these were models of their kind. As I now remember, however, none seem to me more worthy of remembrance in the first-named class than a series of articles published some ten years back, signed

"A." The collection of these papers and their publication in a volume would be a work of great use. His controversial articles were, to my mind, excellent. It is unfortunately the case that one who, believing earnestly in a certain doctrine, and thoroughly convinced of its importance, sets about advocating it and criticising the doctrine of those who differ with him in his opinions, almost always allows some tinge of acrimony to color his thoughts, some vituperation, perhaps, to disfigure his writings, and some personal feeling toward his opponents to manifest itself. Nothing of those things, I feel confident, can be found in any of the numerous controversial writings of Prof. Parsons. Earnestly as he held certain views which he defended or advocated in those writings, ably and zealously as he wrote of them, I do not believe that either acrimony, vituperation, or personal feeling, or anything approaching thereto, can be found anywhere in any of the papers to which I refer. I believe, moreover, that these papers were of great use in fixing opinions concerning the many important questions treated of therein. The books which he published, expounding, illustrating, or adapting to every-day use the teachings of Swedenborg, are, however, the most enduring monuments of Prof. Parsons's genius, and, what is more, of his kind and good nature, earnest in the endeavor to improve the spiritual condition of his fellows. I do not know that his essays are still extensively read; but, if not, they should be. They can never grow old, or useless. What depths of wisdom, what keen insight into human nature, what tenderness, what earnest and loving desire to do good, are displayed in these essays, only those can know who, having read them in youth, or early manhood, look back on them through years of experience with the world, and of conflict with temptation, and remember how much they have been indebted to them for such success as, under Providence, they have had in their conflicts. Who is there of such who cannot recall the peaceful states, the restful thoughts, induced by the papers, among others, on

"Providence," "The Seeming and the Actual," "The Ministry of Sorrow," "Paradise"? It needs but a little exercise of the imagination to bring almost in our presence again our dear friend, when we read such words as these: "It has been said God might, if he would, have written his name upon every leaf in the forest; he has written it there. He has written his wisdom on the wondrous beauty of the flowers; his love in the abounding fruits that sustain life. All this is written on all the opened pages of his creation. The music of the spheres is no fable. To our ears, while they are stopped with clay, they are inaudible. But the heart may learn to hear it as the 'hymn of the universe.'" "All progress implies effort, resistance, combat; but there are intervals of peace, intervals when the battle of the day is won, and the wearied soldier rests and rejoices; intervals when the climbing pilgrim has reached a mountain top, and while he breathes the sweet freshness of its air, he looks back upon his night of darkness and his days of toil, and around upon a world now glowing with beauty, because the love which fills it is for that hour unveiled, and upward to a sky from which the clouds have melted, or else give back the sunshine in golden light; and forward, to the distant and loftier summits, where peace has a more-abiding home." To him, we may be permitted to believe, the "hymn of the universe" is no longer only faintly and occasionally heard, and his peace no longer brief and uncertain; to us this hymn is more audible, and this peace more easily attainable, because he has lived with us, and instructed us by his example and his precepts.

Prof. Parsons's book, entitled "Deus Homo," published in 1867, was a work, I believe, which he had in hand for some years. It is a book of great value, and contains many passages worthy of close study; while the whole work (the most voluminous of his New-Church books) is deserving of careful reading. I would refer especially, as an example of the excellent expository style of the writer, to his note on the "Imagination." In 1872 appeared Prof. Parsons's "The

Infinite and the Finite," and in 1875, his "Outlines of the Religion and Philosophy of Swedenborg." These books treat of somewhat more abstruse and difficult topics than his earlier works, and are substantial and valuable contributions to the subjects to which they relate. I believe that I express the sentiments of their author in saying that they do not assume to be exhaustive treatises, or to fully present the great subjects treated of in them. They are, as the latter one is itself called, "outlines." Yet they excel, so far as I am aware, in clearness, and perhaps in precision of statement and grasp of the subject, anything upon the same subjects which had preceded them. There is reserved for the thorough student of Swedenborg, possessed of the scope of mind, the mental acumen, and the encyclopædic learning adequate for the task, a magnificent work, namely: to present to the world a full exposition of Swedenborg's philosophy. But until that gigantic task shall be accomplished, Prof. Parsons's books will perhaps be the best works to be had upon the subject, and the labors of him who shall write such a treatise as has been indicated will be materially lightened by what Prof. Parsons has done before him. The "Outlines" is one of the few New-Church collateral works which has passed to a second edition, and the work should be read in its second rather than in its first edition. The "Mystery of Life, and other Essays," published in 1879, was the last of Prof. Parsons's New-Church books. These papers possess the characteristics of style and manner which made all that he wrote most interesting reading, and, as his last published thoughts, possess for us a peculiar attraction and value.

One of the ancient law-writers has said: "Every man owes a duty to his profession." This duty was well discharged by Prof. Parsons. But, besides, he discharged his duty in every relation in life. With all his learning, and his love of study and research, he was not a recluse, or a mere student. He was fond of mingling in the world and engaging in its employments. All great public questions were interesting to him, not as a theorizer, but as a patriot.

During the civil war he was ardent in the support of the great cause then in peril, and zealous in all measures tending to support the government, and to help it to accomplish the task which it had to perform. It seems to me that in whatever relation Prof. Parsons may be regarded, he was equally faithful, diligent, and successful.

In such a sketch as this, no more, perhaps, ought to be said, and yet, it must be confessed, the subject possesses a peculiar attraction. The contemplation of such a life, full, rounded, and complete, is one which cannot but incite us all to higher and worthier thoughts.

It is to be hoped that an adequate biography of Prof. Parsons will be undertaken by some one fitted for the task. Not that we shall need it to keep his memory alive, but the example which it would furnish to all of us, the young and the old, and to those who shall come after, of what may be accomplished in the space of one human life, would be of inestimable value.

But more than all which he accomplished, in the wordly sense of that word, worth far more than his unquestioned genius, his undoubted talents, his learning, his discipline of mind, and all his other native and acquired great qualities, was the manly and devout character of our friend. Eminently he was a manly man; and eminently, too, I believe we may say, he was a devout man, a good man; and, to sum it all in one word, a "Christian."

THE REPRESENTATION OF KING SAUL.

Swedenborg teaches us that everything recorded in the Word, historical as well as prophetical, represents or signifies something spiritual, relating to the Lord, his kingdom, and the church among men. And so it is with respect to the history of Saul and David.

There were two forms of government under which the Israelites lived,— that of the Judges and the Kings. The

government of the Judges, which was a continuation of the patriarchal form, represented a heavenly state of the church, in which love to the Lord is the ruling principle; because this form of government was founded on the love and respect entertained for the fathers and elders of each family, by their children. But the kingly government, which is maintained by external force and authority, represents a more external state; and, as being administered according to laws and statutes, denotes the spiritual state of the church, in which the Lord rules by his Divine Truth. And this being so, a king, in the abstract sense, represents the Divine Truth itself, by which the Lord rules, especially as contained in his Word.

In what follows, I shall undertake to show that Saul, as a king, represented the most external, the bare literal sense of the Word, of the Old Testament, and that in his perverse and disobedient states, he represented the perversion and falsification of this truth by the Jews.

And first, from the circumstances attending his election. It was not of the Lord's will and good pleasure, but by permission, that a king was given to the Israelites. The will of the Lord was, that they should love and be willing to keep his precepts, that they should hearken to the prophets and judges which he set over them, and that they should acknowledge him as their king. But they were of so external a character, and so prone to idolatry, that they could not be satisfied with such a government. They were so far from being in a heavenly state, that they were unwilling even to represent such a state, under the government of their judges and elders. They desired more of external pomp and splendor, and longed for distinction and military glory; they wished for a king to lead their armies and fight their battles like the other nations. Notwithstanding the Lord had so often delivered them from their enemies by his miraculous interference, they were unwilling to trust him for the future. And so they asked for a king. And their request was granted.

And what is thus given by permission is given with a certain degree of adaptation to the state of those who receive. The Lord's Word, as given to the Jews, must, in order to answer the purpose for which it was given, be in such a form that they could be willing to acknowledge it as such, and appreciate it. And, as they were of such an external and sensual character that they were willing to attend only to external things, and to regard only their own honor and glory, therefore the Word of the Old Testament, which was at first given them for their special use and benefit, is written in a manner adapted to that state. For this reason it is that it treats almost wholly of natural things, and especially of their own civil and political history, that they are commended and extolled in it, in comparison with other nations, and that only temporal rewards and punishments are promised as inducements to obedience, that anger and other human passions are therein ascribed to the Lord, in accordance with their conceptions of the Deity, and that, on account of the hardness of their hearts, as we are told in the New Testament, polygamy and divorces were permitted them.

Swedenborg says, in the "Arcana," nos. 10453 and 10603, that this adaptation of the Word to the state of reception with the Jews was represented by the breaking of the first tables of the commandments by Moses, and his hewing out others afterwards, upon which the same words were written. The tables themselves signify the letter of the Word, and the writing upon them its internal sense. The first tables, which Moses broke, represent the letter of the Word such as it would have been from the Lord's good pleasure; for it is said that they were the work of God, and that the writing upon them was also the writing of God. But because they would not have been willing to receive such a Word, — such, for example, that spiritual things should appear in its literal sense in agreement with its internal sense, — therefore those tables were broken, and others, hewed out by Moses, substituted, on which the same writ-

ing was engraved, thus signifying that the internal sense remained the same.

As Saul represented the Word of the Old Testament, and, in particular, its bare literal sense, as adapted to the state of the Israelitish people, so his reign represents, as a whole, the entire period during which that most external state existed, which required and made necessary such a Word; that is to say, the whole period of the Jewish Dispensation, from the giving of the law through Moses, to the Lord's crucifixion.

The circumstances immediately preceding the anointing of Saul, narrated in the ninth and tenth chapters of the first Book of Samuel, seem, from what little it is possible to understand of their spiritual meaning, to represent the preparations made in the spiritual world for the institution of the Jewish Dispensation, and the bringing down of the Divine truth into a form adapted to the reception of the Jewish people. If we understand that Saul represented the Jewish Dispensation, it will appear that Kish, the father of Saul, represents the dispensation, or state of the church immediately preceding. The she-asses of Kish were lost. She-asses signify affections of natural truth. That they were lost, denotes the failure of such affections, in that church. The sending of Saul to seek them represents inquiry into the state of the church at that time; and his not being able to find them would signify that such affections were not found among the people here treated of. And where there is no affection for even the most external things of the church,— no real and sincere desire for knowing anything concerning it,— it is evident that there can be nothing of genuine spiritual life. Hence the need of a new dispensation, for the further preservation of some degree of conjunction of heaven with man. But that the asses were found, signifies that such affections still existed elsewhere, though not among that people.

Since the state of the Israelitish nation, as regards the reception of good and truth from the Word, was so low and

external, we may, in some degree, conceive what is meant by the circumstance of Saul's meeting three men carrying three kids, three loaves of bread, and a bottle of wine, of which two loaves of bread were given to Saul. (I. Sam. x. 3, 4.) These things spiritually denote such things as are contained inwardly in the Word; three kids signify everything of innocence therein; three loaves of bread, everything of good therein; and the bottle of wine, the spiritual truth which is therein. But the Jews, being for the most part in evil from the love of self, were unable to perceive such things in the Word, nor to receive anything of them from it. Because then they were not receptive of innocence, the kids were not given to Saul; neither the wine, because they could not be affected with spiritual truth. But as from the commandments and statutes of the Word they could, in some measure, know what was good, and, when they obeyed them, could receive something of an external good of obedience, therefore two loaves of bread were given to Saul, thus signifying that, through their external obedience to the prescribed statutes, there might be some conjunction with heaven, though of the most external kind.

It was observed above, that the events here narrated appear to typify the preparations made in the spiritual world for the institution of the Jewish Dispensation, and, as the conjunction of heaven with man is the especial end and purpose of every church or dispensation of religion, the means whereby such a conjunction could be effected through this nation. The circumstance which, in this case, made special and unusual preparation and provision necessary, was, that this people were of such a nature, as above described, that there could be no internal conjunction, which is a conjunction by love and faith, in their case; for which reason a mere external conjunction, by representatives of love and faith only, was provided. Concerning this provision, Swedenborg tells us, in substance, that because they were not internally receptive of anything of spiritual life, it was provided that there should be an external conjunction,

with the holy external in which they were in worship, by means of intermediate spirits, who could be affected by this state of external holiness, without perceiving their evil internal, which was at such times closed up so as not to appear. And by means of such spirits, who, by reason of their being in a state of simple external good, could be present with the Jews in their external worship, there was a communication with those who were more interior, and so with heaven. And this was the case so long as their worship was performed in accordance with the prescribed statutes and ordinances, and therefore represented heavenly things, according to correspondence.

Since the Word is treated of, under the type of Saul, its inspiration is also treated of, in this respect particularly, that in the Jewish Word the Divine Truth was to be brought down, in adaptation to their state, lower than it has been before, so as to be clothed not only with the natural language, but with the modes of thought, and even the prejudices and the sensual fallacies of that people, even as the Lord, who is himself the Word, put on, when he came in the flesh, by derivation from the human mother, all the tendencies to falsity and inclinations to evil which were inherent in the Jewish mind and character.

The inspiration of the Word, as represented in the person of Saul, seems to be described in the internal sense of what is said further on, in this tenth chapter of the first Book of Samuel, respecting the things which Samuel told Saul, and which came to pass accordingly. I think they may be briefly explained as follows: "Thou shalt come to the hill of God where is the garrison of the Philistines" (verse 5), signifies communication with heaven, and specially the spiritual heaven, because the Philistines, in a good sense, signify those who have reference to spiritual truth. "Thou shalt meet a company of prophets coming down from the high place, with a psaltery and a tabret, and a pipe and a harp before them; and they shall prophecy." (Verse 5.) This signifies a company of angels, by whom communication was

given, so that the internal things of the Word might flow down into the external.

"And the spirit of the Lord will come upon thee, and thou shalt prophecy with them, and shalt be turned into another man." (Verse 6.) This signifies the descent of the Divine Truth into the literal sense of the Word, according to the correspondence of external with internal things, so that by this correspondence the literal sense of the Word is made to contain something quite different from what it appears to signify, when considered as a mere expression of human language; that is to say, that Divine things are everywhere in it, which do not appear in the letter, and which appear even contrary to the sense of the letter.

In several verses here immediately following, it is narrated that those things came to pass, as foretold, which need not be particularly commented upon. And when the people saw that Saul prophesied, they said, "Is Saul also among the prophets?" This seems to denote, in the internal sense, doubt and inward denial, by the Jewish nation, of the inspiration and sanctity of the Word, as represented by Saul. For to call in question evidently signifies, in the internal sense, to doubt. What is truly believed is not made a matter of question. "And one of the same place answered and said, But who is their father?" (Verse 12.) This denotes doubt as to the Divine origin of the Word and the Church, by those who are in that state, signified by "the same place"; their father meaning, apparently, the parentage of Saul and Kish. "Therefore it became a proverb, Is Saul also among the prophets?" (Verse 12.) This implies continued doubt and denial, by the Jewish nation, of internal things. For such is well known to have been their character.

Finally, the death of Saul, in battle with the Philistines, denotes the total falsification and perversion even of the most external truths of the Word among the Jewish nation, up to the time of the Lord's advent, which is represented in the historicals of the Old Testament, by the assumption of the kingdom by David, as Saul's successor.

THEOPHILUS PARSONS.

Eulogy of the dead is generally of but little or no profit to the living. Moved by the impulse of affection, we are apt to extol without discrimination, or exaggerate in the delineation of exemplary traits without the exercise of discretion or judgment. Ordinarily, the course of life is much the same with all. There are, indeed, infinite variations in human experience, but these variations are, as from a common standard, all embraced within very narrow limits. In one way or another, all men have times of joy and sorrow, of disappointment and success. In the recital of these things, there is but little which interests or instructs. Moreover, the great throng is on nearly the same level in intellectual force and attainments; and in this respect, also, they may be all substantially included in a common definition. But in the generations, as they come and go, there is a class of exceptional men; and of that class, in his own generation, was Theophilus Parsons. He was widely known; he filled a large place in human affairs, worked diligently and effectively in setting forth the truth of the Church he loved so well; and now, having been called hence, a sketch of him, though it be brief and imperfect, must be of uncommon interest. Especially so would it be to the many who, by his efforts, have been led to see the truth which they afterward learned to so highly prize and cherish. I propose, then, in this paper, to give some account of Mr. Parsons in the intellectual, religious, and social phases of his character.

All know that Mr. Parsons was a man of study and thought, and of extensive and varied knowledge. They, perhaps, know not so well his method of inquiry; nor may they be able to define in their own minds the cast of his, which enabled him to grasp with such fulness the important, underlying principles of great truth, and see with exactness their minor details. The powers of his mind were

so adjusted and balanced, that, when at work, its scope of observation covered a wide tract, and grouped in their proper order around the central subject of inquiry, and under one view, dependent and related principles. A mind so constituted, works methodically. Its method is, indeed, the way its order is revealed and expressed. In investigation, it moves through the broad avenues of generalization. This, the highest of intellectual endowments, is the sign of that order, and the state of its perfection is the gauge of the mind's strength. The exercise of this faculty found, in the philosophy of the New Church, ample range; and to that philosophy he gave many years of diligent, patient study. He had, also, the power of giving to any subject of investigation his fixed attention, and of holding himself down to his work until it was either partly or wholly finished. Separating, on such occasions, a general conception into its elements or parts, he discrimnated nice distinctions in details, and traced with cautious steps their bounds and effects. He thought not rapidly, but slowly. Step by step he went over the whole ground, as it appeared before him, and in the end reached firm convictions, which he held unshaken until they could be displaced in the same way that they had been implanted.

In speaking thus particularly of the operation of Prof. Parsons's mind, it may be proper that I should refer to an opportunity which, in an especial manner, afforded me the means of reaching these conclusions. That such was his way, was, perhaps, sufficiently obvious to any one who had enjoyed conversation with him on New-Church topics, if they were thoroughly discussed, or who had listened while he imparted instruction. But on the occasion referred to, he sought, through the study of a book of most abstruse character, to add to his own stores of knowledge; and it was here that I formed these opinions.

A year or two ago I read with him Swedenborg's "Principia,"— not the whole of it, for he felt obliged, by increasing ailments, to discontinue the reading before the first volume

was finished. And the book was, under his direction, read in this manner: slowly and distinctly, one section or a part of a section was read. He would then, in his own way, and with his accustomed clearness and precision of language, repeat the explanation up to a point where the exact sense was no longer apparent. The passage was then read again, and perhaps yet again and again, until the author's meaning as nearly as possible was caught, and each step in the demonstration seen in its relation to that which preceded and that which followed. Roughly-drawn diagrams, and a ready faculty of employing, from his store of scientific facts, apposite and forcible illustrations, helped to clear the way.

Possessing such powers and mental habits, Mr. Parsons naturally took a strong interest in scientific discoveries, and kept himself well informed concerning them. In fact such faculties, trained to such habits, are fitted for philosophical research. But inquiries of this kind, however congenial to his nature, could not claim a large share of his time. Throughout his long life, until within a few years of its close, he had been a very busy man. But his aptitude for such pursuits may be, in some measure, seen in the fact that he is the real originator of one of the prominent theories of Evolution.

Some twenty years ago, with such an acquaintance with the science of Biology as, at that time, one of Mr. Parsons's general attainments would be likely to have,—for it must be remembered that Biology was not the advanced science that it is to-day,—he put forth a theory of evolution which has since been brought into prominence by a learned English naturalist, St. George Mivart. Prof. Parsons, by grasping the comparatively few leading cognate principles which attend the variations in anatomical structure and physiological function running through the animal kingdom, brought these principles all within the domain of one grand law. Prof. Mivart, a dozen years afterwards, with what later investigation had disclosed, and had enriched this science, reached the same conclusions, and put them

forth as an original theory, explanatory of the origin of species. Prof. Mivart has advocated this hypothesis in several able works. But when he found that he had been mistaken in supposing himself to be its author, he showed his sense of justice in a prompt disclaimer. In a late work he says: "Here I take the opportunity of acknowledging, as I have also done in my second edition, that an American naturalist, Prof. Theophilus Parsons, of Harvard University, put forth, more than ten years ago, views (see the July number of the 'American Journal of Science and Art,' for 1860) very similar to those I enunciated in my 'Genesis of Species,' though they were of course unknown to me when I published my first edition." *

It may be well to say a word as to the difference between the system here referred to, and that of Darwin. The Darwinian theory, as laid down by its ablest expounder, Haeckel, finds inherent in organized matter an inexplicable force which, without plan or purpose, evolves through innumerable small variations from the primitive type, higher out of lower organisms. That supported by Prof. Parsons holds that this change is effected in the embryological period of life by the immediate exercise of the will of an Infinite Creator. This involves teleological purposes which the former denies; or, in other words, that in this exercise of the will of Infinite Intelligence, there must be a purpose, or final cause. There can be little or no doubt that if either theory ever obtains a foothold in the New Church, or indeed anywhere else where the doctrines of Christianity are acknowledged, it must be the latter, that held by Prof. Parsons; for that alone, as many believe, is compatible with a faith in God and in his Providence.

Important matters of religious belief were, as has been already said, held by Prof. Parsons with firmness. The depth and stability of belief in men with minds like his, is, as is the stage of completeness with which, through reason, reflection and study, they have become convinced. But such

* "Lessons from Nature as Illustrated in Mind and Matter," page 342.

men readily yield up their belief when convinced that they are wrong. And his conclusions concerning the doctrine of Proprium, which have been often controverted, and once at least in an earnest discussion, were, by these discussions, neither removed nor shaken. He was not convinced that he was wrong.

This doctrine, he thought, came within the scope of a universal law. Life from the Lord, its Giver, flows in unceasing currents, imparting to angels, and good and evil spirits and men, all that in them becomes their intellectual, sensational, and functional life. Passing on below man, through the animal, vegetable, and mineral kingdoms, it gives to every creature, and everything throughout the universe, those properties which, with indefinite variations, distinguish each one from all the others. This inflowing life becomes man's own, because it has been fully given to him. But this Divine gift comes to him with the attributes of freedom and rationality; the power to see the right and the wrong, and the power to choose good or evil. And it is this gift of the power to see, and the power to choose, which makes man morally responsible for his deeds. No one knew better than Mr. Parsons that life comes to man a fresh gift every instant, himself ever utterly dependent; and that the Lord's Providence guides and protects in even "the smallest of his smallest steps." But he believed that the power to take those steps was given him to be his own, that he might as of himself — as fully as if his life were self-derived — take that step in the path of life, or, if perversely he would, in the path of death.

In the earnestness of discussion Mr. Parsons was, I think, sometimes led to state his views on this question in language rather strong, and perhaps insufficiently guarded. This statement I should not venture to make, did I not know that he thought so himself. For it is never to be overlooked that though he might say that life was given to man to be "absolutely his own"; it was yet never his own in any sense, which would save him from being held to strict accountability for

his use of it. In a manuscript he gave not long ago, I find a statement of his views on this subject, which is, I think, the last which he deliberately wrote out for publication. I therefore copy it, and with it finish what I have to say on this topic. He says: "It is a novel and unspeakably important doctrine of Swedenborg that the Lord God of heaven and earth is not the source of life merely in the sense that he created all life, but that he is, most strictly and exactly speaking, the source of life, as an ever-gushing spring is the source of the ever-flowing stream which it feeds. In this view all life is Divine life; ever flowing forth, first to create from himself, by laws of creation, which are now, at least, partially revealed, vessels receptive of life, and then to fill these vessels with life from himself, or with his own life. Hence, all human life is Divine life in its origin. It is Divine life made human, by its reception into the vessels which it animates. So men live. And that they might be themselves, and not partial gods or imperfect gods, the Divine life flowing into them is given to them to be completely and perfectly their own, with entire freedom, and all its awful responsibilities."

With the men and women of his Church, Mr. Parsons occupies a much higher place than that which comes of his distinction as a man of learning and strong intellect. Some will remember with gratitude that to him, under Providence, they are indebted for presenting truth in such a clear way that it could be accepted almost without effort; others, that by him a weak faith has been strengthened, an obscure one enlightened, or painful doubts have been explained away. He wrote many religious books and essays. And, though believing that the thorough study of the matchless philosophical system of the New Church was of much importance to those who had the time, inclination, and ability to pursue it, he generally refrained from writing on such subjects as would be instructive to the smaller class of readers, only; but taking up those which, at one time or another, are in the thoughts and hearts of all, he wrote just as he

would talk to those who came to him for instruction or advice. Truth, which, as presented by most of us, is either distorted or inadequately expressed, when moulded in his sentences and infused with his spirit of sympathy, at once convinced the understanding and reached the heart. This spirit of sympathy with the suffering, whether they who suffered were borne down by poverty, sickness, or injustice, or spiritual doubts or fears, was stirred in a moment; and for those so afflicted he wrote, and in the whole catalogue of New-Church books there are none whose words penetrate so deeply, and are so abiding, as those written by him. His later books abound in such comforting passages. They are at once the record and fruit of his own long spiritual experience, and as he himself said, he could have written them only in his declining years. It could not be otherwise. Habitually accustomed to introspection, frequent, fearless, and thorough, he knew himself. He knew, too, the wants of the heart, its doubts, its struggles, and its cravings; and he had learned to know the need of affliction. Men of sincere convictions are they who, in teaching, convince. Truth through them is made attractive; and it was this subtle influence which gave added force to his clear statements of it, while trying to strengthen the faith of the doubting, and to explain, as best he could, the bewildering problems of the Mystery of Life. But, with all his success, he felt himself that he could do but little, but for that little he worked; and when his last book went forth from the press, he said that if it could lead but one reader only into the truths of the New Jerusalem, he should feel satisfied for all the labor it had cost him.

His daughter, Emily, departed not long before he was called hence himself. From that hour he felt more fully than he had ever felt before, the reality and nearness of the spiritual world. And he was comforted in his bereavement by thinking of her in her new home, freed from her physical disabilities, which had hampered her energies here, and with her opportunities for the exercise of her earnest love of use

enlarged. He knew that he should soon follow her. And, believing that the least increment to his store of spiritual truth was like the planting of new seed which would germinate, blossom, and bear fruit there, he garnered it in until his physical strength failed. His hours then were hours of meditation upon themes of great concern to him, and to us all. What they were would be readily suggested to any visitor to his library, who saw there those engravings conspicuously and purposely hung on the wall,— ever before him, whether conversing, musing in his chair, or busy at his writing table. They were engravings of the Last Supper, the Crucifixion, and the Body at the foot of the Cross.

Any sketch of Prof. Parsons, however meagre, would be incomplete without a reference to his companionable nature. Those who enjoyed his conversation in the freedom of his study will not soon forget his playful humor and keen wit. He never tired of talking of the New Church, but whenever the conversation was turned to other topics he discussed them with intelligence and animation. He had a happy faculty of giving in few words his impressions of men, and if it happened that they were persons from whom he differed in opinion, he was good-humored and tolerant. He had known many men, and had formed his estimate of them. Perhaps in this he was not always correct, but he was always honest, and tried to be just. He not only had not the acerbity of temper which sometimes accompanies old age, but he even retained the ingenuousness and buoyancy of youth, and the vivacity of vigorous manhood to the last. These, when tempered with the wisdom of ripe experience and spiritual discipline, are what give a charm to the decline of life. Visitors forgot the disparity of age, and while they revered him for his mature wisdom and worth, they felt more deeply that he was endeared to them as a beloved friend.

The New Church does not arrogate to itself any distinction on the score of an assumed intellectual superiority

of those who receive its truths, for these truths are alike adapted to all, the weak and the strong, the learned and unlearned; but it has had many strong and useful men. Differing among each other in mental characteristics and tastes, they were as one in their love for the doctrines of the Church, whose sway among men they sought to extend. Each one had his own type of strength which fitted him for a specific part in this important work, and that has been faithfully done. But among them all no one did his chosen work better, or with a surer promise of lasting results, than Theophilus Parsons.

The place he left vacant cannot be filled, and we cannot think of his departure without sadness. But we would rather think of him in his new home. Regeneration, we know, is a renewal of the whole man; and a part of its work had been done in him. And with such as he the understanding is exalted, the affections are chastened, and the whole nature, indeed, is uplifted by the change. His work here was finished. The veil parted; and he entered upon that new and higher life which will have no end.

SWEDENBORG STUDIES.

THE CAUSE OF INFANTILE IGNORANCE.

The request has been made that A. C., n. 1902, should be compared with T. C. R., n. 48, and their apparent disagreement reconciled. The subject is the state of ignorance in which man is born, and the reason for it. A. C., n. 1902, states the point thus: —

"If man were not imbued with hereditary evil, the rational would be born immediately from the marriage of what is celestial with what is spiritual in the internal man, and the scientific would be born by means of the rational, so that man would have the full rational and scientific straightway when he came into the world. For this would be according to the order of influx, which may be seen from the fact, that all animals whatsoever are born into every

knowledge which is necessary and useful to them in respect to their food, protection, habitation, and procreation, because their nature is in order. Why not man, except order were perverted with him? for he alone is born into no knowledge. It is the hereditary evil from his father and mother which causes him to be so born."

It is evidently intended to be understood, that as animals are born into such knowledge [scientificum, knowledge of natural facts] as they require, so man, if his nature had not become perverted, would be born into a state the opposite of his present helpless ignorance.

But, on the other hand, in the account of a council which deliberated upon the question, "why man is not born into knowledge, etc.," it is said that the following thoughts were uttered and approved:—

"Man knows [*scio*] nothing of himself, but from others and through others, to the end that he may know [*cognosco*] and acknowledge that all that he knows, understands, and is wise in, is from the Lord. Man cannot be born and begotten of God otherwise, and become an image and likeness of him; for he becomes an image of God, by acknowledging and believing that he has received, and does receive, all the good of love and charity, and all the truth of wisdom and faith from God, and nothing of them from himself; and the likeness of God is that he feels them in himself as from himself. He feels this because he is not born into knowledge, but receives it; and what he receives appears to him as his own. It is granted to man by God so to feel, in order that he may be a man and not a beast, since by his willing, thinking, loving, knowing, understanding, and being wise as of himself, he receives knowledge and raises it into intelligence, and by the use of it into wisdom. So God conjoins man with himself, and man conjoins himself with God. This could not have taken place, except it had been provided by God that man should be born in total ignorance."—T. C. R., n. 48.

Thus the same ignorance which was spoken of in A. C., n. 1902, as a result of the fall of man, is here spoken of as a beneficent provision of the Lord to enable man to realize from the first his dependence, and so, by accepting the fact, make the better progress. The latter view was, to be sure,

that of good spirits (see index to original edition), but that it was correct, appears from the approval of the angels. The same account, containing the same words, was also included in the work on "Conjugial Love," nos. 132-136.

The works cited as containing this disagreement were written so far apart—about twenty years—that it might seem right to suggest that the latter view was intended to amend the former, if it were not clear that A. C., n. 1902, contains a most important truth: namely, that the perverted state of man certainly affects his infancy, as well as his later years, and affects it for the worse. Moreover, the statement in A. C., n. 1902, stands by no means alone. We quote from the same work:

"If man were in the order into which he was created, that is, in love to the neighbor and to the Lord (for these are man's proper loves), he would be born more than all the animals not only into knowledge, but into all spiritual truth and celestial good. . . . Thus man would be ruled only by common influx from the Lord through the spiritual world; but because he is not born into order, but contrary to it, therefore he is born into utter ignorance, and therefore it was provided that he might be born again, and so come into so much of intelligence of wisdom as he receives in freedom of good, and thereby of truth."—A. C., n. 6323.

This makes the statement very strong. And again we read:

"If man were in his own love, which is love to God and the neighbor (man's proper love by which he is distinguished from the beasts), then he would be not only in all required knowledge, but in all intelligence and wisdom, also, nor would he need to learn them."—A. C., n. 7750.

In the same connection, in order to put the matter fully before the reader, reference should be made to the work on "Heaven and Hell," which followed closely after the "Arcana":

"The animals and birds are born into all knowledge, but not man who excels them, for the reason that they are in the order of their life, nor could they destroy what was in them from the spirit-

ual world, because they did not have the rational; otherwise man, who thinks from the spiritual world, for the reason that he, by a life contrary to order, perverts in himself that which the rational favored. He therefore can be born only into mere ignorance, and afterward by Divine means be restored to the order of heaven."—H. H., n. 108.

Once more it is said, that "if man were born into the order of his life, which is to love the Lord supremely and his neighbor as himself, he would be born into intelligence and wisdom."—H. H., n. 352.

Thus we draw no nearer to the view expressed in T. C. R., n. 48, that the ignorance of man's infancy was a wise provision. But let us pass to a work which was published later, and at about the middle of the period covered by Swedenborg's theological works:

"If a man were born into the love of the neighbor, he would not be born into dense ignorance, as every man now is born, but into some light [*quandam lucem*] of knowledge [*scientiæ*], and so of intelligence, into which also he would soon come."—D. P., n. 275.

This is a new statement, and seems to give a glimpse at once of both sides of the shield. It tells us that, in agreement with T. C. R., n. 48, man, if in a state of order, would be born into only some light, so that he would have a distinct recollection (with his then perfect memory) of having received through others his intelligence, and so would realize his dependence upon the Lord. On the other hand, in accord with the other statements quoted, instead of his present utter ignorance he would have "some light," and would advance quickly and easily into intelligence. This the fall has prevented, and has made him, in respect to infantile understanding, far inferior to the brutes.

Thus it would seem necessary to take the "straightway" of A. C., n. 1902, with a little modification made by the later passages, and to qualify the *illico* there used by the *brevi* of D. P., n. 275, and this for the reasons fully given in T. C. R., n. 48. It will be seen that neither T. C. R., n. 48, nor D. P., n. 275, exclude at all the idea that man,

if in order, would have a very different and far more easy development of knowledge than now, and that they simply oppose the idea of instinctive knowledge which is not consistent with human rationality and development.

THE PUNISHMENT OF BELSHAZZAR.

It was long ago noticed that, in speaking of the retribution which came upon Belshazzar's profane use of the holy vessels brought from Jerusalem, spoken of in Dan. v., Swedenborg sometimes spoke of his being turned into a beast, thus confusing him with Nebuchadnezzar. We may quote from A. E., n. 220, which says:

"Belshazzar ordered the vessels of gold and silver, which Nebuchadnezzar, his father, took from the temple at Jerusalem, to be brought, in order that they might drink from them; and they drank wine and praised the gods of gold, silver, brass, iron, wood, and stone; and then the writing was done upon the wall. . . . By this, profanation is signified; therefore the writing was done upon the wall, and the king was changed from a man to a beast."

The same may be found in A. E., n. 587, and also appears in another work:

"Belshazzar, King of Babylon, drank wine with his princes, wives, and concubines, from the gold and silver vessels of the temple at Jerusalem; wherefore the king was driven from men, and became like a beast."—A. R., n. 459.

On the other hand, the correct statement will be found several times; for example, in the works just quoted as containing the error:

"Babel is described in Daniel by King Belshazzar, and his princes, wives, and concubines drinking wine from the vessels of gold and silver; . . . after which that night the king was slain."—A. E., n. 1029.

"Nothing but the profanation of the holy truth of the Word and the Church is signified, wherefore the writing was then done upon the wall, and the king that night was slain."—A. R., n. 316.

Other passages in which the correct statement occurs, are A. C., n. 9093, L. J., n. 54, Dict. Prob., n. 12, A. E., n. 242, A. R., n. 717, 913, which show that there was no settled misunderstanding on Swedenborg's part, for he was right in his first work, and afterwards, even in the very books containing the erroneous instances.

An explanation may be drawn from a passage not yet quoted where the error occurs. This is as follows: —

"The writing done upon the wall — numbered, weighed, divided — signifies separation from everything of the church. That he was then cast out from the sons of man, and had his dwelling with the wild asses, signifies that he was separated from all truth, and had his lot with the infernal; for the sons of man are the truths of the church, and the wild asses are they who are in dire falsities such as are in the hells, and dwelling is the life's lot."— A. E., n. 376.

If this passage is examined, it will be found that, in making the quotation of which this is a part of the explanation, Swedenborg cites the second, third, fourth, fifth, and twenty-first verses of the fifth chapter,— the twenty-first verse in this case only. This twenty-first verse will be found to say "he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses"; and thus it seems to speak of Belshazzar's fate; but a more careful look shows that Daniel, brought in to explain the writing upon the wall, began by citing the warning example of Nebuchadnezzar's punishment, and described it in this verse. Belshazzar's punishment, however, is told later in verse thirtieth, which says, "In that night was Belshazzar, the King of the Chaldeans, slain."

In the cases of error, Swedenborg evidently read the twenty-first verse as referring to Belshazzar, not perceiving for the moment that it was a part of Daniel's account of Nebuchadnezzar; and this suggestion draws support from his direct reference to the twenty-first verse in A. E., n. 376, which is one of the erroneous passages.

BOOK NOTICES.

THE BIBLE COMMENTARY. NEW TESTAMENT, VOL. IV. HEBREWS TO THE REVELATION OF ST. JOHN. New York: Charles Scribner's Sons. 1882. pp. 844.

THIS Commentary, which has been some ten years in publication, and twice as long in preparation, was undertaken, as is well known, at the suggestion of Lord Ossington, then speaker of the House of Commons, and so has been called "The Speaker's Commentary." Under the lead of the Archbishop of York, and with the editorship of Canon Cook, its volumes have been prepared by various scholars of the Anglican Church. Although there is a marked inequality in the commentaries, there is very much, especially in the first Old Testament volume, that on the Pentateuch, and in the second and fourth of the New Testament series, which will render them of permanent value.

Since this work began, several similar ones have been started, and some of them completed. The revision of the New Testament has appeared, and for commentaries of the larger sort we have had, or are having, Lange and Schaff, while smaller works on the manuscripts, or in criticism of the revision, or in comment upon single books of the Bible, have appeared in abundance. This has, undoubtedly, diminished the attention which the Speaker's Commentary has received, but we are sure that its value has not been unnoticed. The extremely careful consideration of all questions of textual accuracy, the presentation of all views on interpretation which the writers have deemed important, the studies embraced in the introductions of each book, and not least, the wisely conservative character of the criticisms, have been evident to all readers. In the last respect, the revisions of translation are far superior to the revised version, because the evident aim has been to change as little as possible, and only when accuracy positively demanded it.

In the last volume we have been pleased to notice that the Book of Revelation has received an unusually full treatment, covering some four hundred and fifty pages. The writer was William Lee, D.D., Archdeacon of Dublin. In an introduction of ninety pages he discusses the authorship, the external and internal evidence,

the canon of the New Testament, the date and place of composition, doubts as to the apostolic authorship, subjective criticisms, the text of the Apocalypse, its symbolism and interpretation.

Dr. Lee weighs all the evidence as to authorship, and reaches the conclusion that the author was John the Disciple, by ways so reasonable as to settle this vexed question. In treating upon the Greek text, he gives a clear account of our received text, from which it would appear that Erasmus, who gave the first Greek New Testament to the world (in 1516), had but one cursive manuscript of the Revelation, a copy of the twelfth century, and was led into errors, some of which passed over into the edition of Stephens (1550), and then into the Elzevir edition of 1624, which is known as the "received text." These errors arose from the fact that the manuscript used by Erasmus was mixed up with a commentary—by Andreas, Bishop of Cæsarea, in Cappadocia, about 500 — so that marginal explanations crept into the text. The last part was missing, and he supplied it by translating into Greek from Jerome's Latin (the Vulgate). The "Coruplutensian Polyglott," which was published just after Erasmus's first edition, was not used, as it should have been, to displace his own work in this last chapter. But there are now in use among the scholars five uncial and one hundred and five cursive manuscripts.

In reference to these textual questions, the commentator gives a preface to every chapter. His conclusions are open, of course, to further examination, but some of them seem likely to stand. At least it can hardly be questioned "that the English version (1611) of the Apocalypse represents a Greek text which does not rest upon the same authority as that of the other books of the New Testament."

One or two instances of changes, which Dr. Lee regards as necessary, may be given: In chapter xxi. 24, where we read "the nations of them which are saved," the words "of them which are saved" are said to be from Andreas's Commentary; the phrase "before the throne of God," xiv. 5, was added from an interpolation in the Vulgate; in chapter xvii. 8, "and yet is" are said to be the copyist's error, for very similar Greek words meaning "and shall come."

In revising the translation, our critic often suggests interesting changes, as from "wail because of him" to "wail over him," chapter i. 7; from "beasts" to "living beings," iv. 6. He would place

the first part of xiii. 1 at the end of chapter xii., and would change "I stood" to "he stood," meaning the dragon, a change which has nothing whatever in its spiritual bearing to recommend it. The benediction of xxii. 21 should be so read, as he believes, that it would become in English "The grace of the Lord Jesus be with all. Amen."

As to interpretation, Dr. Lee holds, in a very general way, a view which is wholly right. He calls the Apocalypse "a mysterious hieroglyphic, which has too often been interpreted rashly and arbitrarily. The entire book is to be understood throughout in a symbolical sense." He gives the ordinary views, that which regards the events foretold as having occurred long ago, that which regards them as still wholly in the future, that which finds some to have already taken place with the rest to follow, and the "spiritual system," of which he says:

"It appears from that review [previously made] how naturally the imagery of the Book describes, in accordance with the whole spirit of Prophecy, the various conditions of the kingdom of God on earth, during its successive struggles against the Prince of this world."

This view, however, proves wholly inadequate as far as interpretation goes, for it affords only a general idea from which particulars cannot be summoned when needed. It is surprising that the only interpretation which is clear, and which makes the book indeed an *Apocalypse*, is unnoticed. We have here the commentators of primitive times, the moderns, even the Jesuits and Renan, but not a word of Swedenborg, although Dr. Lee's standpoint is in a general way precisely that of the New Church. This cause for deep regret should not be so stated, however, as to imply impatience because all men do not come at once out of the obscurity which appears on every page here, for these very pages indicate a strong and remarkable growth in the right direction, away from the dogmatism and mysticism of the past, and avoiding the superficial negations of the present. For the information upon the text here given in a very accessible way, the New Churchman will be grateful, and will remember that the full, spiritual, exact interpretation of the Book of Revelation, which shows it to contain the history of Christianity, is, under the Divine mercy, presented elsewhere.

Sparks from a Geologist's Hammer. By Alexander Winchell. Chicago: S. C. Griggs & Co. 1881. pp. 385.

Prof. Winchell's work on the "Preadamites" raised him to a high rank among scientific writers of the better class, by which we mean those who, in the acquisition of scientific facts, have not neglected the development of reason and religion. The present volume, which has received an equally elegant form at the hands of the publishers, consists of several independent sketches and essays of unequal merit, but having, as a rule, the same tone of reasonableness and clearness. An inclination to argue by ridicule, and a tendency to egotism, neither of which appeared in the former work, show themselves here to some degree.

We would especially commend the criticism of Huxley, and indeed the whole treatment of evolution as the means employed by the Creator in the production of forms of life below man; and we think our readers would do well to consider carefully this portion of the book, which is also very interesting in its chapters on the Alps and the Mammoth. The following we may quote as a specimen paragraph: —

"In the contemplation of the universe it is the part of science to catalogue phenomena, and learn their mode and order of concurrence, and the physical agencies concerned in their production. But there are profounder inquiries propounded by reason, and deeper longings felt by the soul. After science has accomplished her last work in her especial domain, reason draws aside the veil which obstructs the vision of science and discovers the Supreme Efficiency working in all things, and working out the welfare of sentient beings; and the soul rises and adores the God whose presence it before had felt, but now rationally cognizes."

A Handbook to the Bible. By F. R. Conder and C. R. Conder, R.E. New York: A. D. F. Randolph & Co. 1881. pp. 438.

So many writers of the best quality have published works bearing upon the Bible lands, that books which would once have been conspicuous now appear without eliciting much comment; yet the subject is such as to give importance to anything written upon it in the love of truth. Of the present work it is only right to say that it deserves a high rank. It contains a great store of information, gathered from ancient monuments and modern exploration by the Messrs. Conder, of whom the younger is already well and favorably known in this country through his history of the exploration of Palestine made under his charge.

We have here chapters on the chronology of the Bible, on the

synchronisms of Egyptian, Israelitish, and other histories, on the measures of the Bible, the Jewish calendar, ritual, government, coinage, and social life, followed by several chapters on geographical matters in the light of modern explorations. Besides, there are many remarkably clear maps, a list of Hebrew alphabets, several plates of coins, a list of animals and plants mentioned in the Bible, with explanations, a similar list of names of places, and a full general index.

The authors express the belief that, while further research will add to what they have given here, not many changes are likely to be made in the way of disproving these conclusions. The book is printed in good taste, and is one which is within the reach of all, and is certainly calculated to benefit all Bible readers and teachers.

School Sermons Preached to the Boys at Adams Academy. By William Everett. Boston: Roberts Bros. 1882. pp. 196.

Mr. Everett is master of the well-known boys' classical school at Quincy, Mass., and is accustomed to address the boarding scholars on Sunday evenings. A finished scholar, and by inheritance (being a son of Edward Everett) a public speaker, he is sometimes found, though not a minister, in Boston pulpits. His utterances are always characterized by perfect honesty, and educators who are not bound to old ideas find much to approve in his views.

These sermons are very brief and very unstudied, not at all intended for printing, but having a value to all interested in the right sort of education. We quote some good words: —

"If any one of you feels now, as every one must some time have felt, this pressure of his own imperfections, this sting of his own follies, this utter insufficiency to give himself what he needs — do not seek to stifle it, do not put it out of the way, or try to forget it by any miserable opiate for body or soul, which will pass off and only leave a yet more gnawing pain, but steadily, firmly, look into yourselves, probe the wound, feel the fault, and then go for healing and strength and help to Him in whom alone they can be found."

The commonly good effect of these sermons must have been marred by one in which Mr. Everett gave, with some effusiveness, his own views as to the Lord. They are simply Arian, and much less objectionable than the Humanitarianism into which many of his religious connection have fallen, but why he should put them forth at all to young boys is a puzzle. The two sermons addressed to graduating classes are very good indeed.

MONTHLY NOTES AND COMMENTS.

The General Meetings.

There is every prospect that the general meetings about to take place will be of unusual interest. For that full representation of the church in the East and West, which is important to the success of these meetings, Chicago is, perhaps, the best point, unless we except Cincinnati, where we should expect to see more of our Southern friends. But between Portland and Denver Chicago is the middle point, and it is also easily accessible for the people in Minnesota, Iowa, and Missouri, of whom we have seen but few for some years. It is, perhaps, not too much to hope that California may be represented this time.

Chicago will have completed its new edifice in season for the meetings, and the dedication will be an important occasion, marking, we hope and believe, a new era in the history of the Church in Illinois. When the last session of the General Convention held in Chicago took place in 1871, the Adams Street edifice was used, but it was swept away by the great fire of that autumn, and its place has not been filled till now, though a hall was erected soon after the fire, and used for some time. Meanwhile, also, the Union Society was formed, and the services of the present pastor, Rev. L. P. Mercer, secured. It will only show a due interest in the renewed prosperity of our friends in Illinois, if every organization composing the Convention shall be represented at the dedication.

One can scarcely refer to the session of 1871 without noting the changes which have occurred since then. The President, Rev. Thomas Worcester, has gone to the other world, and of the Executive Committee, Sampson Reed, of Boston, Milo G. Williams, of Ohio, and others, are no more with us in the flesh. In the ministry, many changes have taken place,—from one to another field of work, or from active duty to retirement, while many new names have been added. It will, therefore, be a very different Convention, and yet the same in purpose and effect. The varying phases of our work are ruled by Him who rules the changes of men; and no one can fear for the advancement of his great purposes, if men are true to conviction and earnest in action.

That the freedom which characterizes our general meetings will prevail this year, goes without saying. The reasonable New Churchman sees that the youngest minister or delegate present must have his opportunity as well as the oldest, though the latter's silence may have more weight than the former's words. He sees, also, that the great majority of our people look at measures on their own merits simply, and adopt them only when their usefulness is clearly indicated.

We seem likely to have some innovations upon old customs. One of the Associations, electing but one-third of the delegation to which it is entitled, proposes to send the most suitable persons, and to raise a subscription for the purpose of paying to each a sum sufficient to cover, or nearly cover, his expenses. This will secure the presence of some who otherwise would be unable to go, and it will do away with the attendance of delegates who are present in the meetings only when their private business or pleasure does not render it inconvenient to serve the church. The principle of choosing the most suitable and enabling them to go, even if but a portion of the due representation, as in this case can be secured, is so manifestly wise that it is to be hoped that this example will not long be left unfollowed.

The same Association, that in Massachusetts, has taken action in favor of making the Convention a more strictly representative body, so that the ministers, as well as the laymen, should come as elected members representing a constituency; and it has also expressed itself in favor of so simplifying the constitution of the General Convention, that larger liberty in following out their convictions may be given to the Associations. These suggestions may or may not be adopted; but the careful consideration of such matters by the Convention, when they are properly brought forward from any quarter, will be likely to preserve a progressive spirit, without which no ecclesiastical body can prosper in this age.

We would say a word in regard to one more topic connected with the general meetings. A sharply critical spirit has been developed, which has found exercise especially in treating of the proceedings of these meetings. Not only is there a periodical in which articles attacking the Convention itself frequently appear, but we have a serial appearing at intervals, and somewhat occupied with criticisms of reports and other documents of our general bodies, and now a quarterly publication, announcing as a leading

purpose the discussion in a friendly spirit of such proceedings, is commenced. Criticism is every one's right, and friendly criticism is always helpful; but we regret to believe that the tendency of much of the criticism we have had (and this Magazine has not wholly escaped the utterance of it) is to limit the freedom of speakers,— a result much to be deprecated; and we would express the hope that every one who attends the meetings this season, will go with the purpose of doing all he can for the cause of the New Age, without any fear of the printed consequences.

New Departure among Congregationalists.

Signs are not wanting that in one large Christian body there is marked progress in the right direction. The bold utterances in the inaugural address of Prof. Stearns, of Bangor Theological Seminary, were remarked upon in our number for October, 1881. We will quote from it a single brief paragraph:

"The system of Christian doctrine must find its centre in Christ. The old reformed theology, the theology of Calvin and of the Westminster and Savoy Confessions, the theology of our American Calvinistic churches centred in the decrees of God. In all the modifications of Calvinism, from Edwards to Emmons, that centre was maintained; but it is so no longer."

This address, printed in full in the *New York Independent*, and in the *New Englander*, has continued to attract much notice. The *Congregationalist* has lately indorsed it editorially, tracing the progress of the "Christocentric idea" from Dr. Dorner, in 1836, to Prof. Stearns, and saying,—

"We are inclined to the view described above very much as we are to modern astronomy; but are equally open to conviction on the subject. We are inclined to think, however, that the sun will remain at the centre of the solar system, and we are equally confident that Christ, the Sun of Righteousness, will remain at the centre of theology."

This idea is also declared by the *Congregationalist* to be "essentially scriptural. It is so beautifully self-consistent that its very statement wins credence."

Similarly, the *Christian Union* has said editorially,—

"It is the misfortune of all our catechisms and creeds that they were written when men had no higher thought of government than that which they associated with absolute power, no larger conception of deity than as a supreme ruler. Take your thought of God and your whole thought of God from the earthly life of the Lord Jesus Christ."

To this view the *Independent* demurs. In language which might easily be used by an adversary in convicting it of tritheism, it criticises, but does not attempt to disprove this view, merely urging that "in Christian life it may be so, but is it so in systematic theology?" As if the systematic theology, which is opposed to the experiences of Christian life, could stand, and maintain a successful opposition to religion itself! If the *Independent* puts the old theology in this attitude, and it does put it so, it does as much in pointing out its grave essential defects, as do the publications it would appear to judge.

Progress of Christianity in India.

Rev. John H. Wickoff, a missionary in India, gives an encouraging account of the work there, from which we make a few extracts: —

"Our Christians are improving in every way. Slowly, to be sure; but this is to be expected. They are growing in *intelligence*. The boarding-schools have given us a large number of educated young men and women, who are scattered around in different parts of the district, inciting an influence for good. The station and village schools have taught hundreds of children to read, and there is thus growing up a generation far in advance of the preceding one in point of intelligence. With the spread of education there naturally must be an advance *socially*. The term of reproach, 'Christian,' or (which is the same thing) 'Pariah,' is no longer used as it formerly was. Christians are beginning to be recognized as a class distinct from and far superior to the Pariahs. They attend the same schools and sit at the same bench with Brahmins, and are treated with all the respect they deserve. Families of different villages are intermarrying, and the Christian family is being developed in the mission, while Christians in all parts of the district are becoming united to one another by ties of relationship. I can see also a growth in *Christian character*. A higher tone of morality is beginning to pervade our churches. Conscience is more active, repentance and sorrow for sin more real, while there are not a few examples of deep piety. . . . Everywhere throughout the mission the people are learning that it is more blessed to give than to receive, and are making contributions toward the support of their pastors. What they give is little, to be sure, and does not yet relieve the funds of the Board; but the *spirit* of giving is taking hold of them, and is increasing. I could mention notable examples of liberality, but this is not the time to do it. Nor is the advance in *self-government* less marked. Formerly the missionary was required to do everything. Now there are native pastors, catechists, and elders, to whom he can intrust a good part of his work, and he is able to superintend a large district, because of the executive power and good judgment the native brethren possess."

The Translations and other Works of Le Boys des Guays.

The reference in our number for March to the valuable work of M. Le Boys des Guays, as a translator of Swedenborg's writings and otherwise, has brought us an interesting letter from Madame L. Humann, 12 Rue Thouin, Paris, in which our impressions as to the scarcity of the books are corrected. We learn from her that of an edition of the *Esaias*, lately printed, some four hundred are in hand. This work, giving the text as quoted by Swedenborg, showing variations in such quotations, and presenting what is said in explanation in any of Swedenborg's works (the whole in Latin), is one which cannot be too highly spoken of, and no minister should be without it, now that it can be procured for a small sum. The "Index Général" is also to be had, it seems. The Psalms, treated similarly to *Esaias*, are also announced to be had, and will be equally useful to our people.

Our publishers have already written for an invoice of these works, and will present an advertisement as soon as possible.

"*The Orthodox Theology of To-Day.*"

Some of our readers may remember that in our number for November, 1881, we referred to a book with the above title, written by Rev. Newman Smyth, of Quincy, Ill. Among other striking passages were these: —

"The best thought of all Christian denominations is at work simplifying, elevating, reforming, our theology, lifting the whole body of it up into a purer ethical light; we shall have revised confessions of our faith, if not to-day, perhaps to-morrow."

"Calvinism presented but a half-truth to men, and it had itself much of the gospel still to learn; a system of theology may be firmly constructed and solid as a granite foundation; but if it is to be true to nature and the Bible, God's sunlight must not be shut out."

It is an interesting and significant fact that the author of these and similar utterances has been chosen to fill the vacancy in the board of professors of Andover Theological Seminary, occasioned by the retirement of Dr. Park. Mr. Smyth is a brother of Prof. E. C. Smyth, of the same institution.

"*What is Swedenborgianism?*"

We notice with pleasure in *Dickinson's Theological Quarterly* (London) for January, 1882, Rev. James Reed's article, first

printed in the *Bibliotheca Sacra*, in answer to the above question. It may have been copied farther, but by these means alone it must have been brought to the notice of the large majority of theologians in this and the old country. We hear that it is to be published in pamphlet form, so that it may reach another and a much larger class.

Is Scepticism Increasing?

The *Christian Union*, in giving a negative answer to this question, cites an interesting fact in the history of Prof. Tholuck of Halle, Germany. When Tholuck was appointed, all the students, except five who believed in the deity of the Lord, and all the professors, united in a protest on account of his evangelical belief. This was in 1826, but in 1870 not only the professors and students of his university, now thoroughly evangelical, but a great number of the leading thinkers of Germany, assembled to do him honor.

The True Hopefulness.

The *Christian Union* is not alarmed at the state of the public mind, which keenly questions the old formulas: —

> "That state of content and general acceptance of the old standards, which is the dream of orthodoxy, would make a period of pause and exhaustion; that state of ferment and inquiry, which orthodoxy deplores as a decay of faith, is unmistakable evidence that men are alive to the necessity of reconcilement between the mental and the moral life, that the highest aspirations have not lost their compelling power, and that men are still asking with anxious hearts what they must do to be saved."

Wanted.—*The supply of the Nos. of this Magazine for Feb. and March, 1881, being entirely exhausted, we would be very thankful to receive from some of our subscribers who do not care to preserve sets, copies of the numbers which are wanting, for which we will pay 15 cents each.*